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JAINA DOCTRINE OF AHIMSA*

BY

C. R. JAIN

OM NAMAH SIDDHEBHAYA!

SALUTATION to the Perfect Men—to MEN who have become PERFECT Themselves and who have taught the Path to PERFECTION to others!

Salutation to the AHIMSA DHARMA, the Path that leads to Perfection and Bliss and Immortality!

Brethren and Sisters! I am grateful to my friend, the reverened Bhikshu Ananda, who has kindly extended, to me the invitation to lecture before you this evening on the Jaina doctrine of Ahimsa.

Ahimsa is, no doubt, also preached by some other religions—I ought to say by all other religions worthy of that appellation, in some form or other—but its peculiarly Jaina aspect will be explained before you this evening in the course of this lecture Ahimsa Dharma is eternal but the first TEACHER to preach it in this cycle of time was Risabha Deva, who founded Jainism very very far back in the remoteness of hoary antiquity—so very far back indeed that it does not and will not pay us to try to reduce the date of his age to

* Notes of a lecture delivered at the London Buddhist Society on 27th January 1933.

a definite number of years by any means. The Hindus, the Buddhists and the Jains have always recognized the great TEACHER as the real founder of Jainism. They have never disputed that Risabha Deva was the founder of Jainism; but it was reserved for the exponents of modern wisdom and wit who claim to be guided by what has been described as higher criticism, to say that Jainism arose only in the sixth century A.D. Happily, to-day nobody pays any attention to this view; but the moderns have still to learn the methods of appreciation of ancient testimony though I am not here to decry their learning in all respects. Important evidence furnished by the recent finds at Mohenjo-Daro tends to show unmistakeably that Jainism was flourishing in the fifth millenium B.C. The testimony from the Hindu records and the Jaina Shastras is thus confirmed in this marvellous manner by the latest archeological discovery.

Jainism lays all the stress it can on the observance of Ahimsa, though it never loses sight of the practical side of the observance. It claims that if one could only become perfectly imbued with the spirit of ahimsa one would become a God, which term in the mouth of a Jaina would mean Eternal Life, Fullness of Knowledge and Happiness and Infinite Power. All those who have put the principle of ahimsa into practice in their own lives fully have become Gods and are now living in the state of nirvana, in the full enjoyment of all godly powers and attributes. We, too, may attain to Their greatness if we follow Their example, and practise *ahimsa*.

Ahimsa means not harming, not injuring. The hurting of the vitalities of a living being is himsa, and refraining from doing so is ahimsa. The vitalities are the 5 senses, bodily force, the functions of the mind and speech and breathing and the force or duration of life. To injure any of these ten vitalities is himsa, which must be avoided if nirvana and Godhood be the aim in view.

The immediate effect of the practising of ahimsa is the ennobling of life, for Ahimsa ennobles the savage nature in

the first instance and then gradually raises man to sainthood and finally, also, to Godhood. They who practise ahimsa are the best of neighbours, the kindest of friends, the most law-abiding citizens; they are incapable of trickery, hypocrisy or dishonesty in any form; and come to be respected by one and all. They even conquer the hatred of their enemies and turn it into amity and goodwill.

The rule applies to nations and communities in the same way as it does to individuals. Those nations which practise ahimsa live the longest as is evident from the instance of the Jainas themselves who have survived all opposition and bitter persecution. The Buddhists, too, lay considerable stress on ahimsa, and are easily more numerous than any other community. The secret is that ahimsa wins the love and the respect of all for its devotee, for AHIMSA IS UNIVERSAL LOVE.

AHIMSA really covers all other virtues, and the vow of ahimsa all other vows. All vows in reality only represent a partial aspect, a fragment or a mere element, of ahimsa. Truthfulness, honesty, even chastity, are covered by ahimsa. He who practises ahimsa will not hurt another's feelings or cause him bodily or mental harm by untruthfulness, nor cheat or deceive him in any other way or think of running away with his wife or daughter or sister. He would not rob the king of his due, nor use false weights and measures in trade to earn an easy extra penny. In strife he would seek to establish peace and do his utmost to avoid war. The moderns have yet to learn how to secure Peace, but the Jains were taught the art long long ago. It is not the sword nor the lying diplomatic tongue that will ever establish lasting Peace in the world; but the turning of an enemy into a friend, the transforming of hatred into lasting friendship. Ahimsa, as Universal Love, alone has the capacity to achieve this end, and Ahimsa alone is, therefore, the means of establishing Peace among men!

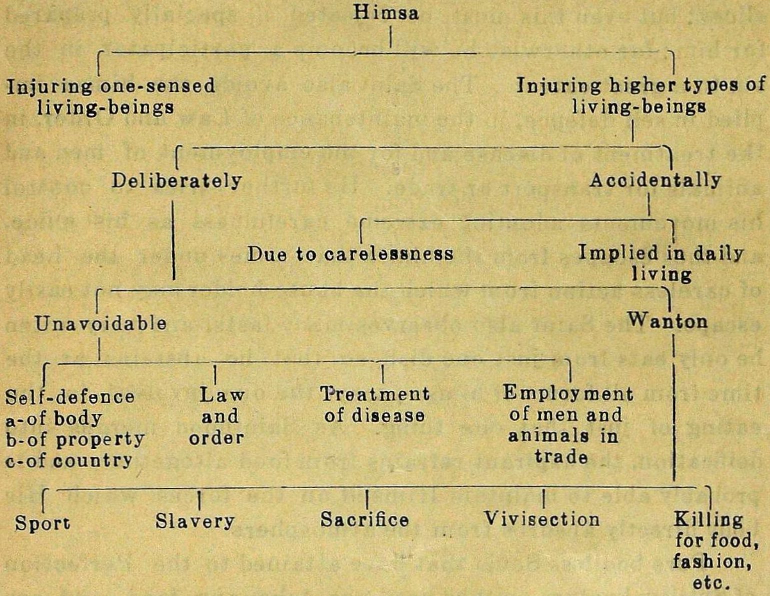
He who practises ahimsa must never think evil of any one; he should be a well-wisher of all, of himself and all

others. He must love the animal no less than man. If you have no respect for life in the animal how can you have any thing like real respect for man who also is endowed with life resembling that of an animal in all respects except the intellectual function? We saw this illustrated in the great European War where men faught with fiendish ingenuity and rage, though outwardly professing to be loving their brothern. It is not that their religion taught them to show no respect for life. The Bible certainly says THOU SHALT NOT KILL; but it is understood to mean only to be saying THOU SHALT NOT KILL MAN ALONE, ANIMALS THOU MAYEST KILL AND DEVOUR! The truth is that if we have no respect for Life itself we can have certainly no respect either for the animal or for man. In Peace animals are treated as provendor for the stomach and in War man is treated as fodder for the guns!

But is it not impossible, at least impracticable, to put the doctrine into practice in daily living and give it full scope? No, it is not; and Jainism is a practical religion, and it has not lost sight of the need of toning down the rigid severity of the observance for those who are unable to put it into practice all at once.

For this purpose the Path of Progress is divided into two parts, tne preliminary and the advanced. For those not yet able to aspire to sainthood the preliminary path is the one indicated; but for the saint the higher and the more advanced one is the prescribed method. The layman takes himself in hand, so to speak, and tries to understand his capacity in regard to Universal Love. He must refrain from all the great vices in the first instance, and observe all the rules that the membership of good society and civilized life demand. Then gradually he adopts severer vows of self-denial and virtuous living, as his capacity increases, till he reach Sainthood. Periodically he also tries to practise some saintly rules to curb down his evil longings and the cravings of the flesh.

From the point of view of practicability, himsa may be divided as follows :—



Of these the layman cannot expect to avoid food altogether, so he confines his diet to vegetables and cereals and nuts which are all one-sensed forms of life only. Periodically he goes without eating anything in the shape of fresh vegetables and fruits, to extend his love to the vegetable kingdom also. Later he places limits on himself as regards the time during the twenty-four hours of the day when alone he may eat food, and gives up eating at night to extend the scope of his vow of Universal Love. The layman gives up all forms of wanton cruelty, but he cannot be expected to avoid the unavoidable types of himsa as yet. He cannot also escape from the himsa involved in such domestic requirements as sweeping, lighting a fire, cooking, grinding and the like.

The Saint is able to rise higher in regard to Universal Love than the layman. He has still to take his food, but he does not cook and grind, and thus escapes from the himsa involved in the householder's domestic pursuits. He will not

eat any whole fruit to avoid eating living matter; but he will eat fresh fruit if some one gives it to him already cut in slices; but even this must be rejected if specially prepared for him; for otherwise he will become a participator in the sin to a great extent. The Saint also avoids the himsa implied in self-defence, in the maintenance of Law and Order, in the treatment of disease and for the employment of men and animals for transport or trade. He further tries to control his movements, adopting extreme carefulness as his guide, and thus escapes from the himsa that comes under the head of careless action from which the house-holder may not easily escape. The Saint also observes many fasts, and very often he only eats from just one dish, so that he abstains at the time from all forms of himsa except the one involved in the eating of just that one thing. As Sainthood merges into deification, the aspirant refrains from food altogether, and is probably able to maintain Himself on the forces which His body directly absorbs from the atmosphere.

Pure bodiless Souls that have attained to the Perfection of Spiritual nature neither need nor take any food, and are altogether rid of the necessity to commit acts of himsa. They escape from all the 108 forms of himsa in which the unemancipated souls are involved. These 108 forms are to be understood in this way: himsa is committed under the influence of anger, pride, deceit or greed, which are the four principal passions. It is committed with the mind or with word or with the body, that is, with a bodily act. It is committed alike in intention, in the preparation for an act, or in the actual commission of the act itself. It is, again, of three kinds from another point of view: it may be the doing of the wrongful act oneself, the getting it done by some one else, or the encouragement of some one who has done the deed for one's benefit. We thus have

$$4 \times 3 \times 3 \times 3 = 108$$

thus himsa is of 108 types.

With reference to the intention being considered sinful, it is to be borne in mind that himsa affects and changes one's

disposition, through the agency of a kind of subtle material, termed karma-vargana. If a tender-hearted vegetarian who has never eaten meat and who has a horror of taking life were to start taking flesh, in course of time he might even come to like it, though at first the act of eating meat would be intolerably disgusting to him. This is because his disposition will have been changed from a tender-hearted one to a cruel and callous one. He may even go out hunting and shooting and take delight in the slaughter of animal life. A great change is implied in this. Now, no change whatsoever can take place in an organism without the intervention of a modifying material cause, and Jainism points out that with every action of ours there pours into the soul a subtle material influx which combines with it and changes its disposition in different ways. This material is a kind of sensory stimulus which is constantly impinging against the portals of the senses and without which our knowledge of external nature will be nothing. When this sensory stimulus is merely allowed to evoke knowledge or perception, the disposition remains unaffected thereby; but when the individual comes to entertain a feeling of like or dislike for an object perceived or an experience had, the material influx is drawn further in and enters the constitution of the disposition or will, and modifies its character. Now because the acts of himsa are extremely selfish and hard-hearted ones the disposition which conceives and encourages them becomes characterized with selfishness and hard heartedness; and thoughtlessness is imposed on the mind in addition. The material influx is also present when an act of himsa is merely conceived in intention; the sensory nerves with their specific properties furnishing the necessary material stimulus, in the absence of the external object, from within. I have no time to go deeper into the subject, but in a general way may say that the association of the spirit with the material thus absorbed is the cause of embodied existence, and the soul continues to wander about in transmigration just so long as it remains involved in material impurities. As soon as it effects the

riddance of matter from its constitution it becomes deified, and goes to reside among GODS.

In Jainism there is no idea of extinction of being on the termination of the individual's karmas. The soul is a simple, that is to say, a partless substance, according to the Teaching of the Omniscient Tirthankaras, and being partless cannot be broken up into parts or vanish into nothing. Perhaps it will help to minimise the difference between Jaina Teaching and the Buddhist doctrines if I add that in Buddhism change is the key-note of the conception, while in Jainism being and becoming are given equal effect. The Jaina conception, too, recognises becoming and a perpetual fluxs of activity and movement; but it insists on the need for positing being also; for without being what can be the basis of becoming. Change there is, but there is also something that is changing, something that is active, something that is becoming. There is no such thing as absolute inertness to be found in nature; but at the same time there is no such thing as pure movement without anything that is moving, pure change, without anything that is changing, pure flux without anything that is flowing. The Jaina conception of substance is that of an ultimate unit of energy or activity, active yet indestructible, because not capable of being split up into parts. The flux of becoming is constituted by the movements of these self-existent particles or units of activity and will have no meaning for a rational mind without them. I am mentioning these points merely with a view to compose, if possible, the differences between the two great religions of the world. I am not here in a spirit of fault-finding to-day. Time will not permit me to go deeper into the subject, otherwise I would have been glad to give you a still greater insight into the Jaina view than I have been able to do. But I might mention that I am holding weekly classes on Jainism and comparative religion and connected subjects, at 8 p. m. on Thursdays at 110 Cleveland Gardens, N.W. 2 where one and all are ever welcome, and I shall be glad to see some of you there if you care to come.

It only remains to be added that the value of vegetarianism as a healthier method of diet is now being perceived with clearer vision even in the West, though some people still think that they will simply die of starvation unless allowed to eat flesh. Medical opinion has adequately shown that this fear is totally unfounded, and that the best and the most healthy and strength-giving foods are the vegetables, fruits, nuts and cereals with milk and butter and cream. I shall not enter into the subject this evening; as its importance would seem to demand a whole hour for proper treatment; but merely refer you to two of the latest books on the subject of diet. These are Dr. Hauser's, "Eliminative Feeding System" and Dr. Bircher-Benner's "Food Science for All." You will find the whole subject treated by these authors in the scientific way from the medical point of view. I rejoice in the perfect agreement between the views of these learned scientists and Jainism; though strictly speaking religion places the point much higher than health consideration. The real question is not whether flesh food is healthier than vegetarian foods, but whether it is right to eat flesh? The answer is that no one who has the least regard for the future welfare of his soul would ever think of eating flesh. What matters it even if good health cannot be maintained without it? Would we eat man if it became necessary for health or life to do so? Of course not! I have shown above that vegetarianism does not endanger life or health, but even if it did, I should recommend all persons to study their future welfare and not to ruin their prospects for all eternity by an exaggerated regard for a few years' health.

But you might say that vegetables have also life, how can you be said to be escaping from himsa when you eat vegetables? The answer is that though I am unable to escape from all forms of himsa to-day, I shall restrict my depredations to the least harmful type, and some day surely I shall refrain altogether from all forms of himsa, as has been shown above. It should be noted that from the point of view of the resulting action or effect, every act of depredation is not

identically alike. The killing of one-sensed life is the least harmful, inasmuch as vegetables are seemingly lifeless, and do not produce the same revulsion of feelings in us as the sight of dead carcases and the slaughtering of living animals does. Vegetables do not wriggle about when cut; they have no visible sense-organs that in animals look so terribly grim in death; they do not appeal for mercy with their eyes or with shrieks. He who eats fruits and vegetables, therefore, has not to shut his eyes to the suffering and shrieking and the appealing looks of the victim of his appetite as he who proceeds to kill or devour an animal that does all that. It is, therefore, clear that vegetarianism implies much less of a sinful taint resulting to the devourer than flesh. And as stated before, the eater of the vegetarian diet hopes also one day to escape from even the little himsa that is certainly involved in the act of eating vegetables and fruits.

Some people think that eggs are essential for healthy life, and insist on retaining them in their dietary. The truth, however, is that they are not essential in any real sense of the term, and are likely to cause greater harm than good. As Dr. Birche-Benner points out, they cause over-acidity in the system, and the energy relations they bear to the requirements of the human organism do not correspond to the same extent as those of fresh vegetables which alone are regarded as the most satisfactory foods, since they alone completely meet the human requirements. A man or an animal fed entirely on eggs will soon suffer from a multiplicity of ailments, and perish, while one fed on pure vegetable foods would thrive.

I must also take up now the question whether there is any harm in eating animal flesh which has not been killed by the eater himself. This can happen in one of the two ways: either the eater comes across a dead carcase and proceeds to devour it, or buys the flesh of an animal slaughtered for human consumption by some one else. Of these, the first case is not likely to appeal to many flesh-eaters, since the flesh in such a case is not unlikely to be of a diseased animal and

unfit for food. But the real answer is furnished by the effect such foods produce on the mind, and the emotional nature, or disposition, of man. Now, it is the normal natural state of the human emotions that the sight of a dead body excites the emotions of pity and sobriety in the beholder thereof; and the animal instincts and cravings are subdued and curbed for the time being. Nay, even nobler thoughts—regard for the hereafter and the means of escape from the cycle of transmigration—fill the mind of the nobler class of thinking beings. Now, what kind of emotions can they be which find expression when the sight of death or an animal's corpse does not only not excite the natural and the nobler type of emotions, but sharpens the appetites and the eagerness to devour the carcase? It is obvious that when such a state of the mind comes to supervene habitually the tender human instincts have been and must be deemed to have been dead long long ago. This is sufficient to show that very harmful changes occur in the disposition of man before it can be made to tolerate the sight of flesh without being affected by the chastening emotions natural to the heart, and becomes moved by the devouring zest of a flesh-eater.

There remains only to consider the argument that humanity will be devoured up by animals unless they are eaten up. Now, the argument is actually devoid of any merit whatsoever in reality. Suppose, we are afraid that the Turks will conquer and enslave Christians unless checked: would you in this case go so far as to say that the Turks should be eaten up to prevent their killing and enslaving Christians? If not, why think of it in the case of an undesirable increase of animals? The obvious solution of the difficulty would be, should it ever present itself in an acute form for solution, that the king, whose duty it is to protect his subjects, would take proper steps to exterminate the danger from the animals, just as he would if his kingdom were threatened by a body of Turks or any one else. To fight in self-defence is not prohibited in the case of the layman; it is even enjoined on those whose duty it is to protect the religion, the life and pro-

perty of themselves and others. It will be for the government to take steps for the destruction, but not for the devouring of the animals who threatened to swamp out humanity from the face of the earth. If the king or the government ordered the killing of animals so that they might be eaten by men, they will be earning great demerit for themselves and their followers; but not if they killed and destroyed the animals that really threatened human life.

I ought to mention however that the supposition that the animals will ever become too numerous and destroy the human species is not based on facts. There is no such case on record any where in the history of the whole world. On the contrary, India has been, or at least had been before the advent of the Mussalman folk, almost wholly vegetarian in regard to diet and humanitarian in regard to principle, but beyond slight destruction of human life, which is quite negligible under the circumstances, no community or body of men was ever exterminated by the animals. As compared with the cases of accidents from motor cars, and machinery the loss of life from attacks from wild beasts has always been insignificant. *The Sunday Express* dated the 20th April 1930 pointed out that over 5 million and a half casualties occurred in Great Britain in the period from 1918 to 1928. There are thousands of fatal accidents every year, and there are accidents on the hunting field also. I do not think animals can ever be said to have caused so much loss of human life as the motor vehicles and machinery and mines have caused and causing every year.

NOTICE.

Our Subscribers are requested to remit their subscriptions to the Jaina Gazette for 1933 with the arrears if any as early as possible.

MANAGER,

THE JAINA GAZETTE.

HIS HOLINESS SRI SANKARACHARYA'S SPEECH.

ENGLISH Translation of an Extract from the speech of His Holiness Sri Sankaracharya Swamiji of Kamakoti Peetam, delivered in Tamil on 3-1-33 in M. C. Bunaglow at Purasewakkam and published in *Swadesamitran* of 6-1-33.

"In every Agama there are two parts, Vama part and Dakshina part. They are known as Left hand and Right hand. Dharma Shastra has prescribed severe rules of conduct for some and mild rules for others, and hence the division of the Agama into two parts. The Brahmin should not drink. If some others drink, it is not blameable. For some castes the *acharas* are hard; It is said that even those who eat flesh should not eat some kinds of prohibited flesh. Vama marga *achara* enjoins that those who eat flesh may eat it after dedicating it to God. If those, who should observe Dakshina *achara*, take to the practice of Vamachara, they are criticised. Jeevakarunya Sanghams take objection to the killing of animals in sacrifice according to Vama Marga. Many animals are killed in the slaughter-houses. These Jeevakarunya Sanghams do not picket those slaughter-houses. But they will object to the sacrifice of an animal by a Pujari in a village Goddess temple It is true that no life should be injured. But if there is *bhakti* in doing the things ordained in the Vedas, there will be no blemish. Kannappar offered flesh to Siva, and Siva accepted it. Because in the mind of Kannappar there was *bhakti* only. There was no thought of the guilt. There will be no wrong even if a sinful deed is done with *bhakti*. But Jeevakarunya Sanghams object to the performance of Yagams by the Brahmins and to the sacrifice by the Pujaris. They know that they won't be allowed to picket the slaughter-houses. Many lives are killed every day for the sake of the food of the white people. Why do not these Sanghams take any notice of that? In performing Yagams and in sacrificing animals in the temples there is

no bad thought in the mind. Therefore there is no sin. The Shastra says that a cow should be given as a gift to *Athiti* (guest) and he should let it free so that it might wander freely. This rule was made only because of *Karuna* to living-beings. Siruthonder killed his son, prepared dishes out of the flesh, and fed his guest. This only shows that everything should be given up."

HIS HOLINESS SHRI SHANKARACHARYA ON ANIMAL SACRIFICE.

BY

C. JINARAJADASA.

ALL who have listened to the discourses of His Holiness Shri Shankaracharya of Kamakoti Peetam have been impressed by his great eagerness to help the people by stating the ancient teachings of Hinduism in a simple form understandable by them. No one would therefore care lightly to challenge any statement of his, and yet it is necessary to do so when he has spoken so pointedly about the propaganda work of the Humanitarian Leagues (Jeevakarunya Sanghams) against animal sacrifice. (See report published in *Swadesamitran* on January 6, 1933, of his discourse on January 3, 1933). As President of the S. I. Humanitarian League, I feel it obligatory upon me, on behalf of its members, to challenge certain statements of His Holiness.

His Holiness asks why we "picket" temples where animal sacrifices take place, but do not picket slaughter houses. It is strange that His Holiness should not have seen the evident distinction. Animals are killed at the slaughter houses of Madras to provide flesh for consumption by Mahomedans and Europeans, and some caste Hindus. But the animals are killed simply for food, and no thought whatsoever of religion appears in killing them. While such slaughter is cruelty, yet at least it is openly done for the sake of food, and no divine sanction is invoked to support a custom which,

even in the non-Vegetarian West, many are recognising as against the best interests of civilization.

But it is completely a different matter when what none can challenge as acts of cruelty are justified because they are done as a part of the worship of God. It is on this point that Mahomedans and Europeans have a more humanitarian ideal of conduct than those who perform cruel acts and invoke God's blessings on them.

His Holiness discourses on the two ways, Dakshina, and Vama, in other words, the right and the left hand path. The recognition of a left hand path is due to the great philosophical concepts of Hinduism, which sees all activities as the manifestations of the One Life. Hinduism certainly recognises that those who are not capable of treading the right hand path, with its absolute purity, may yet tread part of the way towards God. But has any teacher ever proclaimed that the left hand path is the true path for all mankind? Is it not recognised that of the two paths, the sooner a man leaves the left hand path the swifter is his journey towards liberation?

The crux of the remarks of His Holiness lies in the fact that he is supporting cruel customs which, in the minds of all right thinking people, should utterly disappear from religion. While great religious teachers may have a charity which enfolds not only the good but all the evil persons as well in a community, yet it is their duty to wean them away from everything that is not absolutely pure and holy. Every word of one holding the rank of Shri Shankaracharya, which supports any form of cruelty, is taken by those, who want to be cruel and to follow evil ways, as justifying their evil conduct. Does His Holiness realise that with his philosophical talks on the left hand path he is justifying atrocious brutalities, done in the name of God, such as throwing a goat down, and suffocating him by holding his nostrils, while the animal's testicles are squeezed? And that these things are done not by the "untouchables" but by Brahmin priests? Can such a kind of left hand Yajna, with its horrors, ever deserve the blessings of a Shri Shankaracharya?

The enlightened consciousness of mankind expects great religious leaders to lead them towards the nobler and harmless ideals of life. The doctrine of the left hand path can be used by all unscrupulous persons to pander to their evil longings, and there is not a single evil custom in the world, from the slaughter of animals to the wholesale slaughter of millions in war, which could not be justified as, in some way, a part of the left hand path. But we live in the Twentieth Century and the world is going to be helped only when its true religious leaders stand openly for all that is pure and holy, and are brave enough to withstand evil customs, however old they are, and however much they may seem to be buttressed by ancient religious traditions.

LEAFLAND.

Wandering around in a city of Leafland,
I met, oh I met, many people from England,
And also not few of the Angels of Pity,
Of Love and Good Fellowship—
All in that city!

Hovering above many unseeing mortals,
Who seek, ever seek to discover the portals,
To treasures of earth and their vistas of glory—
Though Love and Fine Fellowships
Not in their story!

Tenderest shadows from the old tree of marvels,
Invite, oh invite all to drop here their quarrels,
And practise instead all the love-craft of Beauty!
The Peace and True Fellowship—
Offspring of Duty!

December 1932.

—M. AMY THORNETT.

A GRAND MONUMENT OF JAINISM—TIRUMALAI.

BY

SWAMI SHUDDHANANDA BHARATI.

Sri Aurobinda Ashram, Pondicherry.

I. Blessings of Jainism.

MANY and varied are the blessings that the sacred Jainism has showered upon India and humanity. Ahimsa spiritual freedom, purity, liberation and perfect equality are the ever fresh and fragrant petals of the immortal flower of Jainism. It has done a good deal to purify the Indian nation at large more than any other form of religion and its moral effect upon humanity is simply marvellous and peerless. Every school of Hindu thought pulsates with its broad spirit. Though its universal aspect is yet a veiled truth, none can deny the indelible mark it has left upon Siddhantism and Vedantism which form the popular Hinduism. Jainism is a very well classified, codified religion which leads through graded steps, through progressive and interesting disciplines, the evolving soul of man, to perfect divinity which consists in utter purity, Freedom from Karmas and equality with the Siddhas. Absolute Monism of Hinduism views the world, soul, and God as one in the Atman and there is nothing but that one Atman and the world is a figment of the illusive mind. Let us not discuss here the pros and cons of this Vedantic Absolutism but simply be cognisant of the fact that the highest conception of the Vedantic Religion is The Atman in one's self to be That being the highest goal of the liberated spirit. The Vedas address God as Tat, That. No less fervent and arduous is Jainism in upholding *Atman* as the sole reality and Jivan Mukti of the purest type as its highest aim. So let the false cant that imagines Jainism as a no-God religion shut its mouth. If God is the highest height of the Purest Spirit (Atman), then Jainism is no less a gnostic and intensely spiritual religion than Vedantism.

Jainism is not a religion of impracticable moralistic creeds and dogmas as many suppose it to be. It is an intensely practical religion which insists upon living the graduated rules of life set up for the house-holder and the ascetic—the

ten *Dharmas*, eleven *Pratimas*, fourteen *Gunasthanas*, etc. It is essentially a religion of life and living, perfect knowledge of the self, realisation of the self and conduct of life in the path of soul's perfect freedom being its very breath. The Mystic side of Jainism is yet unravelled. It requires a Siddha soul's vision to see its full inner splendour. It is only Sukladhyana that the bliss of Jainism pours into the heart in ocean-floods. But any superficial eye can observe even to-day, the marked purity, quietness, harmlessness and piety of the average Jain with his deep rooted faith in the highest divinity which Jina is, his hands in honest labour and his mind always pent up in his heart's aspiration to liberate his soul from the shackles of the *gati* and the *agati* Karmas. It was the perfect freedom of its goal, the spotless purity of its saints, its supreme divine aspect and its vast possibility of universal harmony and peace that attracted the mighty sovereigns of old to its embrace, sovereigns no less powerful and unchallenged for their mighty sovereignity than the great Chandragupta and Koonpandiyan of Madura.

II. How Jainism spread in the South.

Chandragupta after twenty-five years of well-famed administration of his Mauryan Empire (See Magasthenes' memoir on Chandragupta) tired of the restless worldly life, shifted the burden of royality upon his son and found in Jainism the sacred haven of peace and had for his preceptor Badrabahu who had more than 12000 disciples. Once. famine affected the Magada country and Badrabahu with his disciples and his great royal-saint-disciple Chandragupta moved southwards and settled in Belgola where his cave up the beautiful hill-rock is still held sacred. A holy centre was formed there with a still living mutt. Thus was Jainism brought to South India. After the Mahasamadhi of Badrabahu, Chandragupta continued his service for Jainism twelve years and ended his life in *sallehanam* (or fasting to death).*

* There is so much talk about Mahatmaji's famous fastings now-a-days. Fasting is a sacramental duty of the Jains. The Jains take to holy fasts constantly and are very careful about the measure and savic purity of food.

The monumental hold of Jainism upon the popular life of South India is as grand, strong and firm-rooted as the titanic Bahubali statue arresting the eyes of the spectator with awe and wonder up the Belagola hills. Jainism spread like wild fire in South India on account of its pure idealism and spotless discipline of life. It at once attracted the masses by the catholicity of its spirit. Such was the monumental genius, holiness and divine radiance of the great saints whose towering personalities led the movement and drew unawares the adoration and surrender of the masses at large and such was the relief that its benign influence bestowed upon the brahmin-ridden society. Whatever superficial eye may judge from numbers, (number is not always the measure of worth) it is an undeniable fact that Jainism built the literature of the land and enriched knowledge, art and architecture besides elevating the moral tone of the masses. It filled the hearts oi men with the saving grace of Ahimsa. Tamil was greatly enriched by excellent books of spiritual, moral and metaphysical value written by saints of great merit like the masterly authors of the Tirrukkural (Kundakundacharya is the undoubted author of this perennial fount of living knowledge.) Chintamani, Nannool, Nikandu, Naladiyar, Merumandaram &c. Rare and delicate sculptural display in ancient South Indian Jaina temples still speaks out its great contribution to art and beauty.

III. Sri Sailam.

One such beautiful hill temple, rich in art, antiquity, holiness and natural beauty only next to Belagola is Tirumalai or Sri Sailam, Polur Taluq, North Arcot District, South India. Its natural beauty, has been made sacred by the foot-prints of great saints and many are the memoirs left behind them in the sands of time. It affords even now a wide field of deep interest for Archeologists and its inscriptions reveal valuable informations of historic interest so much so that most of its Tamil and Sanskrit writings still clear on its monuments, have been researched and carefully collected by the Government in the first volume of The Indian Inscriptions. Many powerful

potentates, and the affluent of those days have held this ancient temple very sacred and have made valuable endowments, accounts of which are still to be seen in old cudjans and inscriptions. There are five flourishing villages even now two miles off (Jambu—Konavattu, Madimanglam, Ariathur, Alampoondi and Yettiwadi) endowed upon this sacred shrine; intelligent and well-to-do Jains still hold to these villages.

The great anthropomorphic representations of soul's highest divinity are depicted here in the grand images of the Thirthankaras Neminath and Parswanath. There are beautiful caves here. There is a sacred tank and the hill is spotted with cool groves planted by humanitarian hands of the locality. One Thakadaraja of the Chola dynasty rebuilt this ancient temple but after him, times rolling current had corroded most part of the temple. One Kulandai Upathiyayar had the temple repaired again and his descendant Mr. Sikhamani Sastri ably and enthusiastically manages the temple at present. The poojas and festivals are being managed with fervent sincerity and the temple attracts countless number of Jains and non-Jains during the festivals. Its sacred caves whose bosom had sheltered saints of rare merit and holiness still attract the ascetic heart yearning for quietude and lonely contemplation Many great men known for their learning and large-heartedness have left excellent memoirs about the holiness of this shrine, Brahmachari Sital Prasadji for instance. Even to-day beautiful poems have been dedicated to this temple by seer-poets and an historical account of its glory Sri Sailamahatmiyam has also been written. Despite this bright side of the picture, there on the other side is the crying need for repairing the worn out portions of the temple dilapidated by long negligence. The sincere Dharmakarta works with a disinterested heart. The temple servants such as the two priests, pipers etc. have Inam lands left to them but they barely yield enough sustenance for them. A good Dharmasala and rest house for the pouring thousands of pilgrims is an immediate necessity. In short the temple

calls on large hearted people for urgent repair, relief and replenishment.

Temple inspires, purifies and elevates the mind of man and that a hundredfold, the calm pure unsullied atmosphere of a Jaina temple which is the monument of great Muktas, God-men that history has seen and adored. Tirumalai a very holy place vibrating still with its hoary, holy atmosphere, is worth seeing by everyone whose heart seeks for sacredness and serene peace. Jainism flourishes there, one can see still, in its pristine purity, and one that stands before the awe-inspiring image of Neminath shall know the truth and exclaim in wonder: "Ah how pious and peaceful the Jains are and how godly is their goal of life. Jainism is every inch a life divinising faith of soul's purest essence."

RISHABHA JAINA LIBRARY, LONDON.

BY

AGNES A. M. MISCHKOWSKI.

As the Secretary of the Jaina Library in London, I like to tell the Jaina community in India something of the work done here by this Library under the very good guidance of Mr. C. R. Jain and with the help of Mr. Warren. It was a very great idea of the late Mr. J. L. Jaini to provide for the propagation of the noble Jaina doctrines in Western countries. With the small assistance from his funds, the Jaina Library in London has been able to do some practical work Letters are sent out to all parts of the world, as well as books lent. Lectures are held at 110, Cleveland Gardens, where the Library is located, every Friday. Mr. C. R. Jain explains Jainism very clearly and most people, who come to these lectures, are very much impressed with the noble doctrine, especially Ahimsa. There is no doubt Jainism is the only plausible Religion for a real seeker and the only path to salvation. After being taught about one God and so on, it is a real joy to think that Man himself can become one.

It is very hard for a Western mind in the beginning to learn these excellent doctrines, owing to the allegorical composition of their own scriptures and our friends in India must realise that such new ideas will need time to take roots. But Jaina conceptions are sure to conquer soon. Although Jainism is the oldest religion, it is very little known here, except to the oriental scholars. As most of the Jaina books are written in Sanskrit, Prakrit and English, it is very hard to get them introduced on the continent, (Germany and France).

I also like to mention, what a great pity it is, that although many young Jain Students are at the moment in this city, not one of them can be induced to attend these classes. They are losing a great opportunity to learn about and understand their religion properly.

THE JAIN GEOGRAPHY OF THE WORLD.

BY

SUMERCHAND JAIN.

(*Late Divisional Accountant, Punjab, Ambala Cant.*)

AN article was written by me on the above subject in the English Jaina Gazette for May, June and July 1932. In that article no dimensions of the earth and no height of the mountains were given. The *Sumer* is the centre of the globe and it is the Scandinavian mountain of Norway and Sweden. The height of the mountain is given as one lac *yojan*. Now it is to be found out what this *yojan* means In my humble opinion a *yojan* means one *foot*, and also four kos, that is to say, *yojan* is of two kinds, one is for measuring, height and the other for measuring lengths and distances *e.g.*, Lahore is 8 yojanas from Amritsar *i.e.* 32 kos.

1st is measured as height of a man, saying John is 5 feet high.

a well is dug 12 feet deep.
a tree is standing 13 feet in height.
a wall is standing 14 feet high.
Mount Everest is 29,000 feet high.
Mount Sumer is one lac feet high.

In all such things *one foot* is equal to *one yojan* and when measured lengthwise

1 *yojan* = 4 kos

1 kos = 4000 yards

1760 yards = 1 mile

$\therefore$ one kos is equal to $\frac{4000}{1760} = \frac{25}{11} = 2\frac{3}{11}$ mile

Jambu Dwipa is one lac *yojanas*=4,00,000 kos, and its girth is about 316,227 *yojans* or 12,64,910 kos, and there is a difference of many miles owing to vicissitudes of nature; as Atlantic was swept away, in many hundreds of years, in the ocean and many other tit-bits came out of it.

NOTES AND NEWS.

Jain Temple at Gudivada.

The installation ceremony of the idol of Sri Parsvanatha-swami, in the temple newly built with cut marble stone by the Marwari community of this place at a cost of over Rs. 40,000 was performed on the 9th February morning with due pomp and solemnity, the preliminary ceremonies having been commenced on the 1st instant. The idol, a fine piece of ancient architecture of exquisite finish was sculptured on black granite in a meditative pose with a seven hooded serpent overhead and measures about three feet in height and two feet in width. It was unearthed at this place several years ago from the mounds of the Buddhistic age and preserved since then in the local Bhimeswaraswami temple till the year 1925 when it was given over by the trustees of the *devasthanam* to the Jains for worship.

Besides the religious functions, the daily programme consisted of several interesting items including bhajanas, processions, music and dramas in Telugu and Guzerati. The privilege of fixing the 'Sikharam' and hoisting the flag was purchased by a well-known Marwari firm of this place for four thousand rupees.

* * *

A Jain Temple Opened.

Mr. M. K. Krishna Goundan, a well-known planter in Wynaad has constructed a temple and a boarding school for girls to commemorate the memory of his parents. The temple and school are situated amidst picturesque scenery on the road side at Puliyarmala between Kalpetta and Kaniambetta. While engaged in the building of the temple, the coolies discovered a rock-cut cave in front of it in the valley of the Hill. Mr. Krishna Goundan carried out improvements to the cave also, providing proper ventilators and dividing it into two rooms. Around the temple there is a beautiful flower garden and a tank. About one lakh of rupees has been spent over the construction work.

The above temple was opened on the 8th February to all Hindus in the presence of a large and distinguished gathering, under the auspices of His Holiness Charukeerthi Pandita Acharya Varya Swami of Sravana Belgola Mutt of Mysore. Grand arrangements were made for the feasts and festivals which began on 30th ultimo. A large number of poor people were also fed daily.

* * *

Emotions in Astral Life.

It is a most natural thing in the world that men should weep for those who left them behind and yet, if Mr. L. W. Rogers of Chicago, American lecturer, now touring India were to be believed, it is manifestly wrong.

Speaking in the Meston Hall of the Agra College on "Scientific Evidence of Future Life", Mr. Rogers said in the course of an interesting address, that "all violent grief, because a relative or friend had died, was positively injurious to the departed."

Continuing, the lecturer observed. "Moods were contagious. Emotions in Astral life were much keener than in the physical and unrestrained mourning by those left behind, plunged the Astral man into the deepest gloom. They should never think of their friends as being dead, but only as being away, and should send them only thoughts of love and joy, keeping in mind only their welfare, instead of a selfish sense of loss."

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